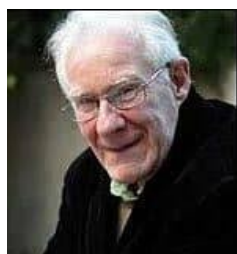# Mathematics between Alain Badiou and Sirohi, on Philosophy

By Shomit Sirohi

Comment
By Jacques Lacan

I am only with Freud, Sirohi argues after Buddhism in Nagarjuna that is practiced as religious, we can accept Freud as scientific and philosophical – he means just practice the dialectic to mathematics and be highly poetic and inspirational, lead the politics and lead the Trotskyist praxis – produce Maoism.

He means he is only a philosopher – he means just catch the number in even Dewey. It is like a set of circles and points and colouration he explains in women he follows – the process is like fashion modelling.

I mean just produce the correct sexual love for models – that is art, Rayuela he teaches. This saves their lives and is proven fact – or elipses in Lacan he argues – we commence with declination, a decline and force it upwards to victory – he means be figurative – that is his argument – figurative existence.

Existentialism concrete (Integrated) or existentialism figurative (Dialectics and style), he has produced an infinite debate – can we be finally with Hyppolite who argues for phenomenology of mind. He tells me we are just spiritual nowadays. We just walk like cats the women say, and he is a horse.

Introduction
By Louis Althusser

Just a process which is a dice-throw of dialectics for me – just a reverie from Nietzsche from me.

The rest is just a philosophy argument – is Hegel, about pure being, and its totalisation.

Is Sirohi, a similar process but about the infinite. Surreal number groups around the day.

Badiou, means just stricten this to, infinite of a simple type – like a logical syntax instead of the day, in surrealism of course – but more strict – like his argument – not Swing lessons from Greek Bible for girls, but in fact a fidelity.

Cornel West is simply arguing for the union of sets, its choice, and independence in Sirohi – like a aleatory process which disjoins, joins and articulates into a system which then is thesis, anti-thesis and synthesis – what he calls even finally tv shows from quantum physics in Harvard, to simply follow it.

I.   A Mathematical Argument

That the process belongs to.a set, and is about the collection, set, which is finally a set theory, of ZFC type, which then is simply an axiom of structure, choice and independence which creates a first order, non-well-ordered, generic even mathematics – just a line.

"Paul Cohen – that mathematics is about numbers, number-series, and this is just a line, I mean a meticulous reading of ZFC formalism just argues that it is independent of the structure of numbers, in a generic formalism. I mean stress independence axiom."

"Anindya Bhattacharya – that number, is actually a complex process of numbers, which are then number-worlds, and a process of infinite structures of even types of quiescent, aligned and such lines to keep independence back to choice, structure but in a ZFC formalism at a formalist process level, called formalism."

"Shomit Sirohi – it is just a world, after world, of minor worlds, and such things, surreal as it were, at the moment."

II.   A Philosophical Argument

In fact it is just to speculatively judge a moment – which is called speculative logic in philosophy as opposed to analytic rigour, or postmodern relativism.

III.   Philosophy and Mathematics – Letting Alain Badiou argue the case

In the pure meaning of philosophy, there is Plato, who means mathematics is an Idea for philosophy, it is bound to be philosophy and mathematics. I argue two philosophers follow this path – myself and as a student of the Cantorian – Shomit Sirohi, that in fact there is elipses, psychoanalysis and poetry in mathematics forged in a philosophy syntax called diagonalizing which is just Cantor as reflected in a process called surjection – the smaller to the larger as simple and infinite. Now this process of resembling Sirohi begins after his Event in philosophy – I argue for the pure topos of this belonging to higher sets process – I am just subtracting from it formal truths at the moment – like simple sets, diagonalization and subtraction, with a speculative logic called philosophy (Aristotle's Gamma, where there is always a choice). I argue finally –

Mathematics is bound to philosophy and it is A. Integrated Method B. Temporality C. Complex Diagonalization D. Psychoanalysis and Poetry, even Mass Politics.

This process is proven to be Mi – Mv compatible as in fact just philosophy and its own process actually of judging a speculative judgement from Hegel onwards, a logical syntax of metonymic slides of poetry, perhaps psychoanalysis and praxis.

My own process is just the opposite reflection –

Mi – Mv compatible – diagonal, which keeps formal steps and is in fact subjective and is then resembling the simple Cantor – not advanced Cantorianism of even debates on phi and alpha as letters in a generic logic.
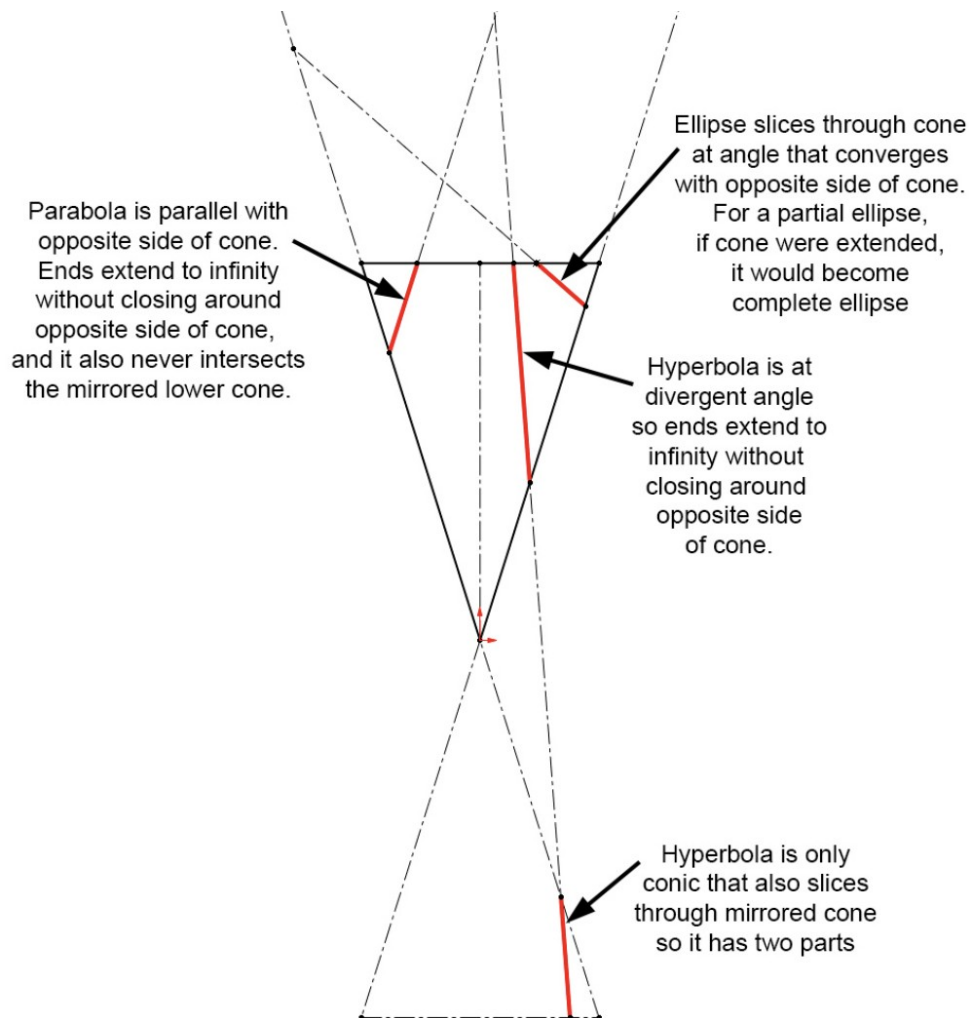

IV.   Sirohi

I meant surreal numbers, are just surreal packs of numbers in a group of diagonalized worlds of numbers and we are A. Analogical B. Praxio-Logica C. Freudo-Marxist D. Formal dialectical.

V.   Conclusion by Slavoj Zizek

A process without subject to begin the discussion, just a aleatory genius in Althusser which is sharpened to each comment being genius in Sirohi, and then a theory of the subject in politics which is complex party process and a leader who is now important now not.

This process which is endless, or limitless then is articulated to surreal number proof – like a person who is in a car and following architecture in Algiers.

VI.   Generic Cone by Peter Hallward

Ellipse slices through cone at angle that converges with opposite side of cone. For a partial ellipse, if cone were extended, it would become complete ellipse

Parabola is parallel with opposite side of cone. Ends extend to infinity without closing around opposite side of cone, and it also never intersects the mirrored lower cone.

Hyperbola is at divergent angle so ends extend to infinity without closing around opposite side of cone.

Hyperbola is only conic that also slices through mirrored cone so it has two parts

Peter Hallward – finally dialectics is from one side of generic logic – or Freudianism, and now Sirohianism with Lacanianism mediating it – as Sirohi argues – the process is about a pure line complexity called the subject who then is virtual now, at a level of the other side comes the process of a person and infinity in Bible, Quran and Torah, the religions, and their articulation is in fact a process called generic extension joined which means generic subset which produces the logic of a party in Sirohi with the trade union and this reflected in complex formats is jazz music and the process is just limitless – what is called reflection in Hegel, the reflection in Kant – that there is just a reflection of sets in Sirohi – he is just then a process of even finally Deleuze and is out of this world with science and recently ecological arguments in the concrete world.

I mean this as concept and form – he just means that – he is formal like literature, and conceptual like dialectics – and this completes the formal investigation into temporality and existentialism from Heidegger to engaged politics in mathematics with Lacan.

It just means live a subject to truth and follow the sciences. He means that philosophy is that future of figuring this drawing as name, event and subject with unnameable.

Now this articulation through the Event and truth-procedure is then in Paulinianism truly read and appreciated in a recent Church EGS production of truth – it means one is then divided by an Event but also complexly mediated by a process of history or concrete engagement in partisan stance – this mean that process is simply –

That truth is finally lived in an Event which felt science of the unnameable – like Paul's destruction of Roman empire. It is just this that is peaceful which then articulates to the dismissal of unnameable and foundation of Philosophy as Truth in the sense of higher lines which depict the process of truth-philosophy. It means that philosophy is just about the syllogism of truth and ethics – ethics is a disparity between the nameable and unnameable – will I be good or evil – I mean one is just good, there is no such thing as evil in Christianity. It is just good as if it were St. Matthew in a sense.

"I am not a annihilation of caste, but a body of truth."
St. Matthew.